A Letter From Montreal

By K. O.

Osaka After Dark

It could be a sign of the times — or more probably coincidence — that the two night clubs I visited during my Japan trip were both gay.

I understand there are gay bars in Montreal that are only watering spots where homosexuals gather to search for a congenial company or to pick up a date.

There is an occasional transvestite show, like the one I saw a great many years ago on theMain. It was expectedly vulgar.

Whatever the variety in gay entertainment, I think the Japanese as usual have improved on the original product, and have taken it into the realm of art.

Some transvestites in Japan enjoy enviable prestige. Like the "onna-gata" kabuki actors. Or even an occasional Takarazuka dancer who excel in male roles.

But to get back to my story, Junko wanted me to enjoy a "kettai-na" night on the town for my last day in Osaka. Junko excused herself, so the three of us started out on our midnight prowl — Junko's husband, Junko's mother, and me.

Junko's mother is a more or less regular customer at the gay club, and she could have made the reservation herself. But there are certain protocols even in nightclubbing, so she used the services of this "master" who abandoned his bar to his slim young assistant and, incidentally, homosexual lover.

The tiny elevator opened directly into the club. Seven or eight beautiful "geisha" welcomed us; and I use the term geisha in quotes because they were all men.

They were impeccably dressed — rich silk kimono, elaborate hairdo, heavy makeup. They were well-mannered, they simpered, and their wrists were attractively limp. They were not young — in fact quite mature. And if their arms were rather meaty, and their voices unexpectedly deep — well, who's perfect?

They danced the classic odori, accompanied by samisen music from hidden hifi speakers.

Our "master," who is ruddy-faced and always looks half drunk, now became almost paranoic. He cheered the performers, yelling like a banshee, or maybe like a kamikaze polit before making his final fatal plunge.

He shouted "Netcha'!" or "Massa!" I had not the least idea what he meant.

We were few in number, but we applauded each performance madly. There was no doubt that the performances were top notch. One of them, I was told, was formerly the protegee of a famous kabuki actor. I could not help but notice, however, that all of them tried to hide their heavy arms behind their long kimono sleeves.

Between performances they sat with us, and poured our drinks for us, and shared our bottle with us, with thanks.

There was one other guest besides ourselves — a middle aged lady in kimono, who sat at the other table. Junko's mother told me later that she was probably a "mam-san" from a neighbouring bar or restaurant. Why would an unaccompanied woman come to such a bar, I asked. The answer was, because some of our "geisha" were "ryo-to-zukai" — wielding both swords — bisexual.

We left shortly after the entertainment ended. Before the "geisha" started sprouting beards, said Junko's mother.

We went back to the "master's" bar.

It was a tiny bar, barely wide enough for the door and a counter along one wall. There was barely space for eight customers.

The "master" went behind the counter and served us drinks. There was a lone customer seated at the counter with us — a plumpish woman in her thirties. She looked pretty drunk, and I detected a note of sadness beneath her assumed gaiety. Soon she was taking part in our conversation, since the habituees of these tiny bars are mostly regulars and know each other.

The woman asked for another drink.

"No more," said the "master." "You've had enough for tonight."

The "master" may look half drunk, but he certainly looked sharp when he was counting up the chit. Then he asked his assistant to escort the woman to her home.

When the women left, the "master" talked about human sympathy. There are important considerations in life besides making a profit, he said.

When we left the bar, Junko's mother explained that she had known the "master" for a long time. He was a fine man — an instructor in the art of tea ceremony during the day.

"But when he talks about human sympathy. . ."

Osaka patois is very picturesque. Her comments translated into gentle English would go something like "screw the 'master' with his talk of human sympathy. . ."

So we walked happily into the night and down the middle of a deserted and dimly-lit street in Osaka's Namba district — the three of us — Junko's husband, an elderly lady in kimono, and me.

"Now," said the elderly lady, "where shall we visit next?"

Photo By Randy Nagao

Nikka Dancers Working Nationally

OUR NIKKA FESTIVAL DANCERS IN CONCERT. Seen above are 4 cuties from our touring dance group performing "Omatsuri" (part of a street festival dance). Left to right: Sharon Morishita, Kathy Fujimoto(!), Wendy Kumoi, and Naomi Tanaka.

Community And The Individual

By DAVID FUJINO

Centennial Year becomes entirely meaningless if we don't assume there's a Japanese Canadian community. Some of us are willing to admit, however, that there really is no community today.

In British Columbia there was a true community. A need to combat racial prejudice and a need

Cont. on Page 2

THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

Vol. 41 — 59 FRIDAY, AUGUST 12, 1977 TORONTO, ONTARIO

$5,537 Left In Government Custodian From All Confiscated J.C. Properties

OTTAWA — Cash in the amount of $5,537.85, representing the proceeds from disposal of certain Japanese Canadian properties by the Government Custodian during World War Two, has never been claimed. This was reported in a letter to National JCCA President George Imai recently by the Minister of Supply and Services, Jean-Pierre Goyer.

In reference to confiscated valuables taken from Japanese Canadians and still being held by the Canadian Government, Mr. Goyer replied that "I know of no such valuables save for the cash. . ."

"The beneficial owners of the properties have either never been established or have never come forward to claim what is theirs and the Office of the Custodian has been unable to trace their whereabouts," Goyer added.

President Imai also inquired about certain documents of historical significance involving Japanese Canadians, Mr. Goyer replied:

"I too feel that the documents to which you refer in your letter of May 27, 1977 are of historical significance to the people of Canada and I wish to advise you that the records now in Number 2 Temporary Building were only being stored there temporarily until such time as the details of the transfer to the Public Archives were worked out with officials of that organization. I am now advised that this has been done, and that the records will shortly be transferred to a suitable storage area in Public Archives."

Hayakawa Leads Defeat Of UNU Aid

WASHINGTON, D.C. — Notwithstanding Vice President Mondale's assurance to the Japanese of American support for the Tokyo-based United Nations University, and despite Senator Charles Percy's warning that withholding such aid would be harmful to U.S.-Japan relations, Sen. S. I. Hayakawa has led a successful effort to shoot down a $10 million contribution to the university which is headed by Dr. James Hester, former president of New York University.

UNU was founded in 1972 under the auspices of the United Nations to serve as a research end training center for problems which transcend national boundaries, such as hunger, natural resources, management and social development.

Calling it a "vast international boondoggle," California's Republican Senator perorated on the subject on the Senate floor as follows:

"All of you outside of academic life must look at us professors with more suspicion than you do. We get away with an awful lot of pompous nonsense, and this strikes me as one more example of that pompous nonsense that we professors get away with.

"Indeed, there is among a number of professors of world renown a whole class of them who do very, very little teaching or no teaching at all, and very little research. Their principal function in life is to attend international conferences.

"And with your professional title and your connection with something as magnificent sounding as a United Nations University you have (an) enormous amount of prestige. You wander around from Mexico City to Paris to Tokyo to Jakarta and claim yourself to be a person of enormous importance working for problems of world peace.

"I have known many of those professors myself. I have tried to become one, because it is such a nice cushy job. I came to the Senate instead."

Fireflies Return

TOKYO — Long believed to be extinct in the Tokyo area, fireflies were seen weakly glowing from dusk in late June near Jindaiji Temple in western Tokyo and more the following night after a rain.

Asian Bar Group Elects Nisei Prez.

NEW YORK — The Asian American Bar Association, which is soliciting membership nationwide, elected Moonray Kojima, 25 W. 43rd St., New York 10036, as president at its June 14 meeting.

David Fujino . . . (Cont'd from page 1.)

to unify ourselves through Japanese language schools, through church, business and cultural groups (the Asahi baseball club was a distinctive part of this): such was our community, formed so that we could survive in body and spirit. We not only were together; we had to be together.

World War II and the camp experience destroyed community life for the Issei and their children, the Nisei. Our one family broke up, and with it, our will to be ourselves.

We were always told that even if we did integrate with the white majority, we could not be part of them. With our characteristic instinct for survival, we then decided to change — for the better, it was felt — and so, after 1945, the Japanese dispersed their numbers eastwards throughout Canada. "The Evacuation was for the best; we stayed together too much." "We seemed backward and didn't enjoy ourselves like the hakujin." Remarks many of us have heard too many times. The words of a victimized people who learned to feel guilty simply because of who we are.

In Eastern Canada, where most of us now live and work, our cultural identity and values have largely been absrobed into the white middle-class, that reliable social class which supports this country's economic and political policies enacted upon Canadians and upon many peoples of the world.

You could say we now belong to the majority culture. You could say we've finally "made it" as a species of yellow-faced Canadians. You could also say we have yellow faces with white minds behind them. Our culture, indeed our lost community, has forgotten itself in exchange for a more central place in this Canadian society.

There's a problem here, and it can be stated simply: If you don't know who you are, you also can't know where you are.

In 1977, our Centennial year, "community" generally means Japanese people and, when we are more specific, "community" refers to the existing special interest groups. Church groups, J.C.C.A. chapters, garden clubs, as well as cultural centres and martial arts clubs, these I understand to be special interest groups. These groups satisfy the social and personal needs of their members. They are all fragments of a whole which we abstractly refer to as a Japanese Canadian community and its culture.

For myself, the son of an Issei father and a Nisei mother, any such Japanese Canadian community is something I never grew up with. About 4 years ago I set about trying to discover my heritage, both on my own and in my involvement with a group of Sansei who were planning to publish TORA, a magazine which proposed to bring the generations together in a spirit of understanding. We told the Nisei that their children were grateful for the struggles and sacrifices they went through so that Sansei could gain higher education and a less confined life; we tried to tell the Issed — most of us in the English language — that we loved them and saw their persistence and will to survive as the backbone of our culture; and we told each other, we Sansei, that we were confused and didn't know who we were. We received educational and material benefits from out parents but we had little understanding and little sense of belonging to a culture which existed on the West coast well before most of us were born.

We asked questions: "Who am I?" "Why do I have a Japanese name and face, although I mostly know the English language and Western ways?" "Why do I feel uncomfortable around other Japanese Canadians?" The solution to these and many other questions could be found, so we felt, in the "community."

TORA magazine no longer exists, but the various Sansei I've recently met in Toronto and Hamilton very much exist. And, not surprisingly, the same urgent questions are being asked: "Who am I?" and "Where is the Japanese Canadian community I'm supposed to belong to?" Quite clearly, if the same questions are being asked, social conditions and the mentality of Japanese Canadians haven't changed much at all. There still are the social interest groups of the Issei and Nisei but these groups can't begin to satisfy the Sansei's needs and predicaments.

The solution to the Sansei's sense of estrangement amongst Japanese Canadians and the larger Canadian society lies — and I hate to sound trite about this — lies within himself. He can talk to other Sansei, get to know Issei and Nisei; all of this can help him to know something about his own people. Ultimately, however, the direction must come from himself. He can't and shouldn't expect a vague notion of "community" to resolve his individual situation for him.

I'm aware that in recent years — the years of Civil Rights marches, the cries of Black Power, Student Power, Yellow Power, Power to the People — there is the ideal that as a group a community can advance the causes and right the wrongs unique to their community. In other words, as part of a group, the individual members' sense of identity and self-worth can be strengthened. Looking at the facts, this approach rarely works in North America. Real adavancements and contributions are made by individuals who try to first understand the relationship between their culture and themselves. When this is worked out, and a person knows what he or she can offer to their own people, a strong and contributing personality emerges. If you feel you have talent as an artist to offer, you owe it to yourself and your people to develop this gift. If you are a housewife and a mother, then hopefully your gifts are those of loving and intelligent caring for a human life so that it will become strong, responsible, and self-reliant.

Please understand. Massive group transformations have certainly occurred in recent times. Two examples are China and Cuba. Both societies have reconstructed themselves solely by their own struggles; and they have justifiable pride in their accomplishments. It worked in China and Cuba because these are not North Americain societies — the political, economic, and social situation wasn't the same. The people had absolutely nothing, so they had everything to gain. Here, in North America, some of our greatest problems seem to revolve around ideas like, "What shall I do on my summer vacations?" or, "Should I go to university or should I get a job?"; or "Can we get a multicultural grant from the government so that we can stage seminars on our loss of identity?" The notion that we can freely pick up the concepts of Mao Tse-Tung, or Fidel Castro, and slap them onto an entirely different society is not only typically North American, it is also foolish and inaccurate. Good intentions and strong emotions are not adequate responses at all.

The real situation, I feel, is this: Japanese Canadians — particularly the Sansei — are very North American in their values and in their perception of how to change things. Sansei are usually more exposed to non-Japanese culture and belief systems; they are North American, middle class, and very burgeois in that they place great value upon property (nice houses and nice cars), personal appearance (neat clothes and neat smiles), "higher education" (Japanese Canadians often have B.A.s), and proper social conduct (rarely offer your opinion on anything). When you are this successful in white middle class terms you're hardly the person who's going to change your self, never mind your community, as did Mao and Castro. There's absolutely no basis for a worthwhile comparison, so why make comparisons?

Our Japanese Canadian "community" is a convenient abstraction which, in reality, is composed of special interest groups primarily designed by and for the Issei and Nisei. For the Sansei — a different and, in a sense, more broadly experienced Japanese Canadian — he can't entirely look to these groups for definitions of who he is, as a Japanese and as a Canadian. He or she should look at the situation as it exists here — and if the decision is to remain here — then a more realistic look should be taken towards one's self and towards this shapeless mass we call a Japanese Canadian community.

I've done little more than do what others have done — name the historical causes of this psychology of insecurity, guilt, and facelessness the Nisei and Sansei are particularly heir to. And I can only repeat my observation that a Sansei or Nisei who wants to be proud and secure about himself, badly enough, will feel it's still honourable to "go for himself." If you even accept my premise, half-way, that there is no truly functioning Japanese Canadian community, then there's certainly no shame or selfishness involved in trying to be an individual, since you can't be separate from a community which doesn't really exist.

In life there's both pleasure and pain, and I would hope that a self-determining, concerned person would see that it's human to look for pleasure and pride in his life,

(Continued on Page 4)

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The family of the late Tatsuro Buck Suzuki who passed away at the Shaughnessy Military Hospital, Vancouver, B.C., on July 8th, 1977, wish to convey sincere appreciation to the many friends for their kindness and help. Cards and telegrams of condolence, koden and lovely floral tributes.

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Pachinko With T.V. Latest

TOKYO. — A Nagoya manufacturer has come up with a new idea to satisfy people whose pastime is pachinko but at the same time they want to watch baseball or other games on the television.

The new invention is a pachinko machine with a TV set in the center.

The pachinko is equipped with a three-inch TV set and a user can listen to the sound through an earphone. It is manufactured by Kyoraku Sangyo Co. in cooperation with Matsushita Electric Industrial Co. and costs Y50,000 to Y60,000 apiece, about Y25,000 more than a usual pachinko machine.

Since there are many baseball fans in Japan, the TV-equipped pachinko was not very difficult technically. But it had a legal problem.

There was the possibility that the National Public Security Commission would find the TV-equipped pachinko machine "stirring up the gambling spirit too much" and ban it.

But recently the commission allowed the use of the machines in a pachinko parlor on the condition that a TV set will be placed only in a hand-operated pachinko.

There are automatic electric pachinko machines also. One has just to put pachinko steel balls into the machine and adjust a dial to change the power of a spring which automatically shoots balls.

Pachinko parlor owners who install TV-equipped pachinko machines must solve another problem.

Japan broadcasting Corporation (NHK) says that the pachinko parlor owners should pay the TV subscription-fee-of-Y430 a month for each TV set.

The pachinko parlor owners say that they will only pay Y430 for each parlor irrespective of the number of TV-equipped pachinko machines installed there.

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Dates & Doings

Toronto United Annual Fall Bazaar

TORONTO — The Toronto Japanese United Church will be holding their annual Fall Bazaar on Saturday, October 22, 1977 at 701 Dovercourt Road. Your continued support for this yearly event will be greatly appreciated. — H. O.

* * * *

Tor. Jpnz. Language School Sept. 3

TORONTO — The Toronto Japanese Language School will resume its Saturday morning classes from September 3, 1977 (at Wilkinson Public School — advanced studies) and from September 10, 1977 (Orde St. Public School and Wexford Collegiate). The hours are 3 hours (9:00 a.m. to 12 noon) every Saturday morning.

Although reading and writing Japanese are taught, considerable stress is placed on teaching conversational Japanese. Here is an opportunity to do something about your "roots."

A special adult class will again be set up at the Orde School branch for beginners as well as for those who wish to improve what they already know.

For further information please contact either Mr. Yuki Mizuyabu, 348 Durie St., Toronto M6S 3G2, Tel. 767-6301, or Mr. Hideo Takahashi, 11 Playter Cres., Toronto M4K 1S1, Tel. 461-4961.

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Kusawake Koromo

The Early Pioneers

The following article about early Japanese pioneers in Canada is a translation from a series of recollections in a book edited by Jinshiro Nakayama, "CANADA DOBO HATTEN TAIKAN", published in 1922. The translators were Hanako Sato and Tsutae Sato of Vancouver, Sumi Nogami, Dr. Yuki Nogami, Mitsu Moriyama, and Tom Yoshida of Hamilton and Wakiko Haruki of Waterloo. Roy Ito acted as editor and co-ordinator. Assistance for the project was given by the National Japanese Canadian Citizens' Association.

Kusawake koromo can be translated as "one who parts the grass."

• • •

Memories

By TOYOKICHI MATOBA

Ever since I came to Canada thirty years ago, I have been working for Hastings Mill. I probably remember the old days better than anyone else. Let me tell you about the early pioneers.

Most of the Japanese who came to Canada in the early days worked on the S.S. Abbysinia. She was called Number 200. The C.P.R. had four ships, the Parthia, the Batavia and others which travelled between the Far East and Vancouver.

The Japanese sometimes worked on the ships without pay but with the understanding that they could disappear at Vancouver. There were no immigration offices in Vancouver and the police were lax about those things. Therefore, the captain didn't seem to worry.

After I left ship, I headed for New Westminster as fast as I could walk. I had nothing to eat except bread and it was not a pleasant trip. Eventually I got work at Hastings Mill and I have been working there ever since. I do not think it is a good idea to change jobs often as so many Japanese do.

In the early days the region around Hastings Street was covered by huge trees. Powell Street and Alexander Street were also tree covered and in a low-lying area. One could not walk there without wearing rubber boots. Many people lived on Cordova Street.

To the east of Dunlevy Street there were only two houses. Near the Heaps Sawmill stood one dilapidated shack. It was not a safe place for women. White women were often attacked in this area. Since police protection was not adequate, when women had to go out they went in small groups of three to five and carried pistols.

Our accommodations were very poor. Everyday we worked like beasts of burden. We were fortunate that we had a place to sleep in the bunkhouse. (Translator's Note: The Japanese reads: Suka-u no uchi ni demo nenareba joto na ho de) We didn't even dream of sleeping on a bed with springs or living in a house with carpets as Japanese people now do. Those were hard days.

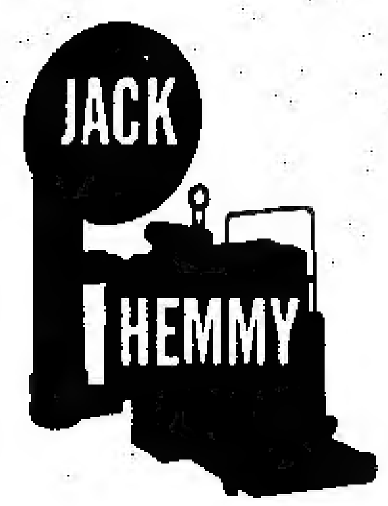
The small houses opposite the Matsumiya Store were the better ones. People like Honma, Sekine, Oda, Sato, Maruoka lived more or less in the same way as I did.

Stores were started — Horizen Shoten, Oya Shoten. I became partners with Hanshi of Inaba, Maruoka of Geshu, Kozakura Bozu of Kozakura. The cost of each share was $10 and we raised $2,000 to start our business on Cordova Street. This was is 1890 and the business eventually became Tamura Shokai.

We had a fire and moved near the C.P.R. At that time Tamura paid $250 and joined our company. Then the company became Jin Tamura Company. We withdrew from the company receiving only a small compensation. Kozakura Bo-sz went to Japan to purchase goods but he never returned. Jin got into salt salmon business and did well.

The company prospered. The ones who left the company felt badly but nothing could be done.

Canada Dobo Hatten Taikan, Section 3, Page 163 to Page 165.



PHONE
621-6067

Co-education For Japanese Prince?

By BOB HORIGUCHI

TOKYO — College days are in the offing for an Imperial grandson and the prospect is creating ripples in court, academic and student circles.

Prince Naruhito Hiro-no-Miya, the eldest son of the Crown Prince, who turned 17 last February, is now in his last year of high school at the Gakushuin and intends to continue his university level studies at the same institution which, before the war, was known at the Peers' School.

If he succeeds in passing the stiff entrance examinations to the university, reports the Shukan Shincho, it will be his first exposure to a coeducational system.

This in itself, says the magazine, has caused the brows of those in charge of his upbringing to furrow because, according to Chamberlain Takeshi Soga, the prince has had few contacts with the opposite sex.

"He has no girl friends," the court official is quoted as saying. The Imperial heir belongs to a geography study group as part of his extracurricular activities in high school, but there are no girls in this group.

While it is still too early for the prince to think of marriage, it is said that his parents would favor his choosing a bride from a good family of healthy blood strains, with absolutely no political connections, preferably with an academic background. For she may one day become the Empress of Japan.

Another big issue is the question of what courses the prince will take in the university, the weekly observes. He is known to have a taste for literature but courses in this discipline have a majority female attendance at the Gakushuin. For instance, it adds, 80 per cent of the students in the Japanese literature classes are women, while in the history classes the female proportion ranges from 60 to 70 per cent.

Such a strong feminine environment, the magazine says, has created some concern in that it may cause the prince to lose his "manliness."

However, indications are that he may choose either literature or law. He was present at a preliminary briefing given by the university on literature courses on May 7 and will attend a similar talk on law courses on May 28. He shunned the economy course briefing given on May 14, according to the magazine.

Before admission to the university, Prince Naruhito faces a series of high school tests, the first in September and the second next January. He will also have to pass a university examination for foreign languages next year.

Only one-third of the Gakushuin high school students can aspire to entering the university. Admission qualifications are strictly observed, to the extent where the grandson of a former rector was refused admission, says the weekly.

Another source of concern is the existence of an active extremist "Kakumaru" (Revolutionary Marxist) cell at the university. School authorities are worried that the prince may be greeted with posters calling for the overthrow of the imperial dynasty and a demonstration urging him to "go home" to his father's palace.

Professor Susumu Ono of the university dismisses these fears as unfounded. "The cell consists of about 10 members and does not act unless directed to do so by the group at Waseda University. There are no other new-left groups and the Democratic Youth Federation does not have adherents here," he is quoted as saying.

Prince Naruhito, if he attends the university, will be the second member of the Imperial family to do so. His father, Crown Prince Akihito, was the first heir presumptive to the throne to have acquired an academic degree. The Emperor completed his studies under private tutors.

Aside from his high school studies, the young prince is receiving a special education. He is being tutored on the history of his ancestors, on classical Japanese literature and on the humanities by eminent educators.

The prince, according to the magazine, is not only popular among his fellow students but also with the public.

When he visited the Atomic Bomb Museum in Nagasaki during spring vacation this year he was recognized and given an impromptu ovation that ended with the singingg of the national anthom.

Fujino . . .

(Continued from Page 2)

not merely the pain and frustration. Sansei and Nisei who want to put action behind their words of concern about "community" and "pride" should find out what they, as an individual, can offer to others. If you can't offer something positive and life-enhancing to others out of your experience of life, then you also have nothing to offer yourself. And one of the greatest things to make a gift of your self to yourself.

"Community" is an important concept; it's also no more than a concept one relates to in order to develop one's own humanity and one's love of people, whoever and wherever they are.

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越前竹人形 (六七)

水上勉

玉枝は、京都の『柴徳』にいる忠平の顔を思いうかべた。十月に入ってから、忠平にかわって、彼の下で働く手代が仕入れにくるようになった。足の遠のいた忠平の、顔のせまい、ずるそうな顔を思いだすと、憎しみが走った。タマエは吐気をおぼえた。しかしたい児の処理をするとなれば父親である忠平にも相談して京都で医者にかかるのも一つの方法だと思われる。〔いつそのこと京へいこか〕タマエはふっとそう思った。

京都の中書島には父母はいないが、ひき手婆をしている叔母が向島にいるし、島原時代の友だちもいることだった。いろいろと相談にのってくれる者がいないでもない。武生とちがって京都は大都会である。医者も数多い。忠平にたのみこめば、大旦那にきこえる手前もあって、どこか産婦人科の医者を世話してくれるかもしれない。忠平に責任もあることだ。こちらの苦衷をはなせば助けてくれぬでもない。

玉枝はなるべく早く、喜助に知られないうちにそれを実行したく思った。〔京へいく口実はないもんやろか〕

十二月に入ると、めっきり北国は寒くなった。竹神の部落は南条山脈の北ふところに在ったから、山嵐で渓間の藁ぶき屋根も家を囲んでいる竹藪も、一日じゅう、せわしく騒いでばかりいる。晴れた日の朝早くには、北の空に雪のつもった白山がみえた。

しかし、喜助は人形づくりに余念がなかった。京都の『柴徳』は大得意といえたし、大坂の福島にある問屋『柴屋』、名古屋の『其六人形』岐阜の『立川屋』からも、注文が殺到していた。正月をひかえているせいもある。

村の職人は十月に入って十六人になっていて、せまい作業場は、むしろを隅々にまで敷きつめても一杯になった。人形づくりは手間がかかる。喜助は職人たちの下職したものをいちいち点検した。出来のわるいものは商品としなかったから、いきおい出荷がおくれる。数少ない出荷であるがために、かえって注文が殺到したともいえるのであるが、それだけに喜助は一日じゅうてんてこ舞いしていた。

玉枝は職人たちに茶を出すほかは、弁当時間に味噌汁を温めて出す。藪の手入れも玉枝の仕事である手の空いた時は母屋で根箍もつけなければならない。それが一日の主な仕事だった。作業場へゆくことも少なくなった。

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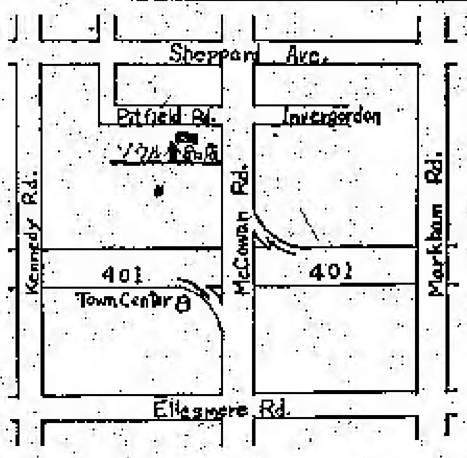

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モ市日系人の電話表

一部三弗で注文うける便利帳

モントリオール市日系百年祭協会によって準備されていた『モントリオール市日系人電話帳』が、このほど完成発行された。これは日系移住百年を記念して、道見ジャック、松下五郎両氏が委員会の議長となって作成に努力したものであると、同市の日系文化センターの戸栗ナム会長は述べている。

表紙の中央上に日系センテニアルのマーク、その下に佛語で『日系人電話表』とあり、中央に日本字で『日系電話帳』と筆で大きく書かれ、下部は英語で日系電話表となっており、アルファベット順に姓を太字で並べ、その次に夫と妻の名前、その下に子供を入れ、住所、電話番号となっていて、一見してわかり易いようにつくられてある。

在住日系人の名前やアドレス、電話番号だけでなく日系商店や団体、スポーツ団体等の連絡先も記入されており、このテレフォーン・ダイレクトリーがあればモントリオールの日系人社会の様子が十分わかる便利なブックである。一部三弗でオーダーをうけている。

カモや水鳥が夏にアラスカへ

〔ワシントン〕米国南部一帯の諸州及びカナダの平原諸州におけるヒデリ状態のため、数千万のカモその他の水鳥は飛ぶ型を變え、夏季にも拘らずアラスカに向けて續々と飛んでいる。すでに約七百万のカモがアラスカに飛び入っている。二十三年以来の最高記録である八十万を遥かに上回る数字である。

廿七日まで日系寫眞展

スカボロ市廳で一般に公開

オタワ・モントリオールで人氣を得て、今週からオ州スカーボロのシビック・センター（市廳）のラウンジで展示されている『日系移住百年寫眞展』は八月二十七日まで日曜をふくみ、毎日午前十時から夜十時までオープンしている。

トロント方面における展示はここだけなので、在住一世はこの機會を見逃さず、若い二、三世達がアレンジした寫眞展をエンジョイすることである。入場は無料。

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ト市日系事情を紹介

フジ・テレビ撮影班來市して

東京から欧州各国をめぐり、今週ニューヨーク着したフジ・テレビ撮影班は十三日午前トロントに到着。ト市郊外ミルトン付近で獨立酪農を数年経営している移住者、黒澤一家の活動をフィルムに収めたのち、同夜日系会館での『素人のど自慢大會』も撮影する。一行はスカボロ市廳の日系寫眞展も取材、国際協力事業團の西關氏は、このドキュメントのカッピーを手に入れ、今秋日系人にみせたいといっている。

フジ・テレビは毎日曜『ドキュメント日本人』と題する番組で、海外で活躍する日本人を廣く紹介してきている中に、トロント日系人の事情もいれる豫定で、十月ごろ放映するはず。

（英文らん）

來る二十一日 朝顔展日光で

トロント日系ガーデン・クラブ例年の朝顔展は八月二十一日（日）正午十二時から日光ガーデンに於て開かれる。ハウス・プラントの出品もある筈で、多数の來観が切望されている。

カブキはオタワとモ市で公演

日系カナダ移住百年にちなみ、このたび国際交流基金（ジャパン・ファウンデーション）後援により歌舞伎がオタワとモントリオールで公演されることになったことと既報の通り。オタワでは国立劇場で九月十九日一回きり。モ市では二十日から三日間プラス・デザールデ（入場券は十二弗から六弗まで）二十五人以上の團体（同價格）は八月二十日までにグッサー・エンタープライゼス社（シャボーン・イースト四五〇）で求められる。

オタワでの観劇はトロント壽會主催で、目下人員を募集中であるが、一泊二日のバス旅行で十九日午前出發。出し物は『義經千本櫻』と『黒塚』。

本社東京支社長 今澤章平氏に

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今澤氏は東大法學部卒で米國をはじめ歐州各国、東南アジア各国に業務上渡航滞在したことが多い。

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△テーバーの永井松之助氏（八二）は七月十日死去、十四日夜、同地仏教會で宮崎開教使により告別式を行い、十五日同地墓地に埋葬した。

△ト市の横田秀氏の母、織惠さん（八一）はグエルフ市付近のナーシングホームで七月三十日死去。同地で告別式を行い、八月二日トロントのリバーサイド火葬場で火葬した。

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母 **平澤ヨシ**（八二）儀、七月三十日ハミルトンのナーシング・ホームにて急に永眠いたし、八月二日トロント佛教會に於て小坂總長と護城開教使司式のもとに告別式を執行、翌三日火葬いたしました際には、皆様に大變お世話になりました上に供花、香典などと共に御会葬をいただきました各位の御同情を心からふかく感謝申し上げます。

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九月二日	九月二三日
九月一八日	十月二三日
十月九日	十一月九日
十月一四日	十一月四日

出発	帰国
十月二日	十月三十日
十月九日	十一月七日
十月一四日	十一月四日
十一月二日	十一月廿日
十一月三日	十二月五日
十一月廿二日	十二月廿一日
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出発 九月二一日　帰国 十月二六日

出発 九月二一日　帰国 十一月二〇日
　　 十月一日　　　　 十月三〇日

◉八日間のハワイ、ペルーへのツアーに御参加されてはいかがでしょうか？　出發日 十月一九日

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西の旅より

屯行

◎第二信

二十五日夜はカルガリー市内の「近江レストラン」で鉄板焼の演技を楽しみながら満腹。ボー・リバーの清冽な流れを通ればロッキー山ろくが見え始む。

山と雲。ロッキーの絶景は即刻の俳句にならず。ロージャス・パスにあるホテルに宿る。嶺の間に氷河が見える。

二十七日早朝。ホテルの屋外に集り、朝日の映える雪嶺を仰ぎつつ、往時の雪なだれ犠牲者を慰い礼拝を行つた。

山中、グレート・デバイドの分水嶺にはいると、期せずしてバス内に拍手が起つた。

レベルストックの鉄橋に来ると、水は豊かとなり、河はコロンビア・リバーに合流。

スリーバレー、タフトと戦時中のロード・キャンプの旧跡を意外に思い、しばし感慨をのせて走る。

◎第三信

・夏雲流れる下、延々六十哩のオカナガン湖、オゴポゴの姿見ず。昨日から開かれたケローナの夏祭、レガッタを後に、湖の南端ペンチクトンを過ぎるとホープ・プリンストンの公道に乗っている。プレイサーの山越えし、岩壁峨々たる千尋の渓、深い林の谷間を眼下に過ぎて山中の小駅プリンストンに着く。

戦時中二千人近い日系人を収容していたタシメ村はサンシャイン・バレーと命名されて小規模ながらステーション、モテルなどが散見され、仲々の交通の繁けさである。

一哩も行かぬうちに、先年（一九六五年）の山崩れの惨状がそのまま残っている。思つたよりもひどい状態が一哩近くもつづいている。

戦時中の十五哩と十一哩ロード・キャンプの間で、水辺でうどんを炊いて食つたり、泳いだりもした小さいレーキは埋めつくされて、深度百五十呎の所もあると掲示してあつた。

ホープをすぎてフレザー河畔を西へ、昔馴みの村や町、北晩の山々に迎えられて、バンクーバー市に入ると交通は繁くなり、バスは徐行となる。

バンクーバーとステブストン仏教会とも、会をあげての歓待を受けた。どちらも婦人会の山海のご馳走、二つの教会とホテルの間の送迎、市内観光のガイド、その昔仏青聯盟によつて建立されたマウンテンビューの同胞精魂塔、スタンレー・パークの第一次大戦義勇兵の記念塔での礼拝は泉・岡田両開教師導師により行われる等の世話、到れり尽せりのご配慮に、一行は深謝したことであつた。

◎第四信

カムループスは聞きしにまさる大都市に成長。冷房装置のバスを降りて華氏百度の暑さのなかに立っておどろく。ここでは多数の日系人が盛んにビジネスで活躍し、成功を収めている。

ホテルで日本からの青少年四十名の見学旅行団員と泊り合わせた。仏教会での歓迎会にのぞみ、交歓は深更までつづいた。途中、バーノン仏教会で中食の饗応にあい、雨の中をケローナへ向つた。美しい色をみせるカラマルカ・レーキも雨中では色ざめていた。

ケローナでは信徒諸氏の果樹園を雨の中で見學、ここでも教会あげての歓迎に一同恐縮しごく。美しい風土と、昔に変らぬ美しい人情の温かさを抱き、再会を約して別れた。

カナダで発見 江戸時代の香合

モントリオール美術館で日本の桃山、江戸時代の香合（こうごう）三五〇〇点がみつかり、その一部が日系移民一〇〇年祭行事として最近初公開された。（香合というのは香料を入れる容器、香箱のこと）香合は近年日本で姿を消しているだけに日本人の関心が高く日本展開催の動きが具体化している。

小さく華麗でフタつきの香合は日本の陶工がもっとも力を入れ、造形美をきそった美術品だが、小品ということが海外受けして名品の多くが流出してしまったのが、偶然から、そのコレクションが発見された。これは、フランスのクレマンソー・コレクションの一部で、一九三八年にモントリオールの実業家ジョセフ・シュマード氏が購入したが同氏が急死、全作品が整理されないままで倉庫に眠っていたのを遺族が美術館に寄贈したのに、東洋美術の専門家がいなかったこともあってそのままになっていた。それを昨年同館に迎えられた日本人のミノ豊氏が倉庫にある箱詰をあけてはじめて明らかになった。

これはクレマンソーが一八九〇年から十余年の歳月をかけて集めたもので、その中には台牛、小判、亀、扇子などがあり、これほど質が高く、さまざまな姿をした優美な香合のコレクションは珍らしく、思わぬところで日本、カナダの文化交流が生れたわけだが、それだけに、日本でこれを展示することはぜひとも実現させたいといわれている。

（朝日ジャーナルより）

皆様の御支援深謝

本紙の努力と奉仕を感謝しつつ発展を祈念して御支援下さる次の方々よりの御寄付を深謝申上げます。

ニューカナデアン

△トロントの高木喜十郎氏　ニューカナデアンの発展を祝して
△トロントの谷田部つね氏
△テーパーの永井敏雄氏　故夫人政子さんの記念
△モントリオール謡曲詩吟会支部　会発足記念
△ウイニペッグの谷口六三郎氏　満九十歳誕生記念
△オシャワの田原澄子さん
△トロントの谷石梅四郎氏
△レイモンドの勝田義雄氏夫妻
△トロントの佐々木茂氏夫妻　結婚六十五周年記念
△春原順一氏夫妻　トロント訪問記念

大切にしたい、あなたの旅

どうぞ、ご遠慮なく。日本の翼です。

日本の翼ですもの、東京まで、気楽にどうぞ。お食事も、豊かな風味の和食やおそばなどいかがですか。日本酒でしたら熱燗になさいますか、それとも……。私たち日航スチュワーデス、お客さまお一人、お一人へのおもてなしに、真心を込めます。さあ、あなたも、心の通う翼・日航機で日本の空へ晴れ晴れと、お出かけください。

日航機内では、映画の最新作、話題作を上映(もちろん、洋画には日本語の吹替えがついています)。オーディオはクラシック、ポピュラーから「日航名人会」と銘うった落語や講談まで、7チャンネル。ご自由にお選びいただけます。心ゆくまでお楽しみを。(イヤホーンご使用料は2.5ドルです)

東京へ、日航機は毎週4便。

バンクーバーを毎週火・木・土曜午後6時10分発の日航ジャンボ。ノンストップで午後7時55分には到着です。また日曜の便も直行便。午後4時55分到着です。その日のうちにひと仕事なさいますか。

JAL011便(火・木・土)
バンクーバー……18:10発
↓
東京……19:55着

JAL015便(日)
バンクーバー……15:10発
↓
東京……16:55着

JAL012便(月・水・金)
東京……20:40発
↓
バンクーバー……13:10着

JAL016便(日)
東京……20:40発
↓
バンクーバー……13:10着

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強制復帰に従い空港は平常化す

航空社一日六百万ドルの欠損

〔オタワ〕去る土曜夜半から事實上、ゼネストに突入して、全カナダの空港を完全マヒさせた空港コントローラー（会員二千二百人）の強制職場復帰を命令さす『緊急法案』が緊急議会で去る火曜の夜通過、ただちに上院も可決、總督の認可を得て立法化された。

空港コントローラー労組会長は『政府の指令に従うよう組合員に訓令した』といっており、十日午後から国内の各空港の活動はほとんど平常化した。同労組が要求している増給十二%は拒否され、七・五%が認められることになり、その他細目の改善事項は今後の交渉にまかすことになった。

今回の空港でエアライン会社等は一日約六百万弗の損失であった。トロント空港で待機の乗客をバスで米国のナイアガラフォールス空港に送り込み、そこで待ちうけるエアカナダ及びシーピーエアにのせてシアトルへ。そこからバン市へバスでというコースをたどった西向き旅客者が多かった。

對潜機を購入

〔東京〕日本は一九七九年度から五年間にわたり、米国のロッキード航空機製造会社から、有能な對潜パトロール機四十機を購入するプランであることを今週明らかにした。機種はロッキード・ピー三シー・オリオンと内定されている。同機一機當り二千六百二十万弗。日本で製造すれば三千三百七十万弗。

北海道の有珠山が爆發

洞爺湖住民約五千人が避難

〔東京〕札幌より約四十マイル南方の洞爺湖近くの火山、有珠山（ウス山）が去る日曜に爆發をはじめ、九日まで十一回にわたつて爆煙を高く噴き上げたが、九日には一大爆發となり、キャンタロープス・サイズの岩石と爆發灰は廣く四十マイル周囲により散つた。

有珠山付近温泉町の住民約五千人は自衛隊の車両をはじめ、バスまたは徒歩で續々と避難し、洞爺湖一帯は一日でユーレイ町と化した。氣象臺によると、今回の爆發で火山石は上空一万八千呎まで二時間にわたつて吹きとばされたと報告している。

火山灰は札幌市内にまで約十インチの深さにふり積り駐車はまるで雪降りのなかにおかれたとそつくり。その上、降雨となつたため

火山灰は道路、農地及び鉄道線路を深さ一呎のねかるみと化したため、列車や自動車は立往生。

吹き上げられた火山石のため住宅屋根が破れたり、コン、ポテト、砂糖、キビその他農作物も大損害を受けたが幸い死者は出なかつた。洞爺湖付近住民は非火山地帯の町々の學校、公民館、体育館等に避難した。

北京に目立つ米婦人

國交回復間近しの感

〔東京時事〕東海銀行訪中團の團長として初めて中國を訪問、このほど歸國した谷頭取はとくに印象に残つたのは、『四人組追放のあとを受けて生産回復が必要なんだということが、各職域はもちろん、老若男女にまでゆきわたつており、その思想、政治教育の徹底ぶり』。それと『ダム建設一つとしてみても、すべて人力でやつてのけるという中国人民のエネルギーの巨大さ』という。

また『北京飯店あたりで食事をしている米國婦人の姿が目立つた。かつて日中正常化を前に多くの日本人が招かれたと同じように米中国交回復が近いとの感じを得た』そうだ。

今回の訪中は、中國銀行および中国人民銀行への表敬訪問とはいえ、コンピューターシステムのスライドをわざわざ携行するなど、大變な熱の入れようだつた。

『結論を出すような話し合いはなかつたが、為替経済の問題や當行のコンピューターの利用状況について質問が出されるなど中国側の世界の大勢におくれまいという姿勢がうかがわれた』という。

犯人は日系二世

リマで頻々誘拐事件の主犯

〔リマ時事〕リマで連續して發生した誘拐事件の主犯が日系の元麻薬取締官であることがわかり、地元日系人社会は大きなショックを受けている。

リマ警察當局がこのほど明らかにしたところによると、日系二世のミグル・ガニク（三二）をリーダーとする誘拐グループは六月以來、日系人の金持ちやベルー人の實業家の家族を次々に誘かいして、多額のみの代金を稼つていた。

ガニクはかつてリマ国際空港の腕利きの麻薬取締官だつたが、背任罪に問われ解雇されたという。

列車で西部見物

〔オタワ〕ツルドー首相は今週末より一週間、特別列車で三人の子供を連れ『カナダ大陸をみたい』と西部向けて出發する予定。首相のほかメードー名が同伴する。一行はジャスパー国立公園で二泊のはず。

護衛きびしく英女王の旅行

〔ベルファスト〕エリザベス女王は在位二十五年中、最も危險な旅行を十日朝からはじめられた。連日爆弾仕掛けによる死傷者を出している北部アイルランド向けて王室用ヨットで出航された。

女王は『即位したい、アイルランドの女王』としてわることが宣誓したので、アイルランド訪問は當然のこととききわめて楽観的な様子。しかし三万二千人以上の軍隊と隊が出動して、女王の護衛警官に當つている。

日加航空

交渉物別れ

〔バンクーバー時事〕東京－バンクーバー間の増便問題を中心とする日本航空とカナダ航空との交渉が先週末今年度下期（十一月以降）の日－加間の便数を中心議題に

日航側からリユウ綱国際業務室長、カナダ航空側からキャメロン副社長らの関係者が出席してバンクーバーで行われた。

しかし、加側は東京－バンクーバー間を一便増やし週年週四便（現行同三便）とするよう要求したのに對し日航は『増便による運賃ダンピングが予想される』と難色を示し、合意に至らなかつた。このため両者間で引き続き運賃ダンピング防止のため、具体的な條件などについて話し合うことになつた。

非協力者のリスト 野黨がひどく非難

政府否定

○…オタワ政府が極力否定してきたにも拘らず政府部内に『敵視人名リスト』があることがバクロされ今週保守黨議員から盛んに攻撃されている。フオックス檢事總長は、そんな人名リスト表は絶對にないと言明して、議会をゴマかしたと非難されている。

○…たとえば、政府に對する鋭い批判者と目される人物、オタワ公務員協會首脳者、全加農協、アルバータ州インデイアンリーダーたちがブラックリストされている事実が、このリスト作成にたずさわつた人物により告白された。

○…リストはマウンテーにより提供されたもので、政府に對する非協力者リストは十月再会される議会で、更に野黨の攻撃の材料になること必至である。

解毒薬を發見

實驗成功

〔ワシントン〕ペニシリンの發見と同様みなされる重要な解毒薬『アラ・エー』の出現が今週當地で發表された。人間の脳をおかし致死させる病毒を解消させるテストがきわめて成功的結果を示した。この特效薬はアデナイン・アラビノサイドと呼ばれ、略稱『アラ・エー』。

この薬は『ほうしん』病者にテストして成功をおさめたものだが、人間の細胞をぶちこわすバイキンを退治していくよいうながい道へのスタートであると、テストに関係したドクターはいつている。この薬を使用しなければ、患者の七〇%は死亡したことであろう、とされている。

クベック發電に日本が融資

〔東京時事〕三菱信託銀行はこのほど、同行を幹事行とする信託六行の協調融資團を形成し、カナダの電力公社ハイドロ・ケベックに對し總額二〇〇億圓の圓建てシンジケート・ローンを行うことを決め、調印したと發表した。

今回の貸付資金はケベック州のジェームス湾開發計劃に基づく發電所建設資金に充てられる。條件はケベック州政府の保證のもとに期間一五年、年利八五%。

米地上兵士に白血病者多い

〔ワシントン時事〕ワシントン・ポスト紙によると、米国の厚生教育省公衆衛生局と国防省は、二十年前の核爆發實験に参加した米兵士に白血病など患者が『異常に多い』ことから、このほど因果関係の究明にのり出したと報じた。廣島原爆の二倍強の威力を持つ核爆發位、四時間足らずの中に陸軍歩兵部隊七百人が爆心地付近に入つたというのである。

○八日、ロンドンの外貨市場では、ドルが欧州主要通貨および圓に対して強調に推移。圓直物は一ドル＝二六六圓一七銭五で前週末比三七銭五安となつた。